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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, DECEMBER 30, 1837. NO. 855.---VOL. XVI.—NO. 52.

RELIGIOUS MISCELLANY.

For the Register and Observer.

Sermons.

NO. XXIV.

TRANSLATION OF ELIJAH.

2 Kings, ii. 9.—'I pray thee, let a double portion of thy spirit be upon us.'

Such was the request of the youthful prophet Elisha, when his master Elijah, a venerable old man, was about to be translated. Since this request was made, more than two thousand seven hundred years have elapsed, but human nature remains substantially the same: the same feelings influence the manhood of the world, that hold dominion over its youth. When our aged Christian friends, our revered and beloved relatives, are called home to their Father, it is a natural breathing of our hearts, that we may inherit and exemplify something of their spirit;—that spirit, which inspired our purest principles of conduct, gave elevation to our sentiments, contributed to the growth of our minds, and awakened the noblest hopes for time and eternity. When these ancients of days are summoned from a world of which they have been the moral light and blessing; when they rise to receive the recompense of righteousness; well may we pray to have their mantles descend upon us,—the mantles of wisdom, experience, and Christian goodness. Thanks be to God! if we are disposed to imitate their virtues, this blessedness is always in our power.

Have you all in the days that are gone, have you all, in the providence of the All-wise, been deprived of such aged relatives, the excellent of the earth? those who cherished your childhood, youth, or maturer years with parental tenderness? I would invite your attention this evening to views of death and immortality;—to views of that death through whose portals they have been called to pass, and through which we must all follow; to views of that immortality, to which they have attained, and which, by the favor of God through Jesus Christ, is revealed to us all. We need, my friends, the assurances of the gospel, we need the consolations of religion, to smooth our passage to the unknown world; and it is my warm aspiration to Heaven, that of the excellent spirit of the departed,—blessed in the Lord,—a double portion may be granted us, to accomplish the remainder of our course, and to prepare us for a reunion in the mansions of our Father's house.

I. Considering the Bible as the repository of all spiritual light and comfort, I shall first explain those remarkable circumstances, with which my text is intimately connected. Every glimpse of a future state, which the Old Testament reveals, is precious; every such glimpse is preparatory to the fuller discoverics of the new dispensation made by Jesus Christ.

In the year 896 before Christ, the prophet Elijah was removed from the earth in a miraculous manner: he is recorded to have been taken up into heaven through the agency of the elements. When the first intimation of this wonderful event is given, we are introduced to Elijah as departing from Gilgal with Elisha. Gilgal is about five miles west of the river Jordan, a remarkable place, where the Israelites had their first encampment, where the covenant was renewed, and the twelve stones set up.* Having a presentiment of his departure, Elijah leaves the religious seminary over which he presided at Gilgal, and takes a circuit with his pupil Elisha, with a view to visit and counsel other institutions in the vicinity of Jerusalem.

Having proceeded a short distance, Elijah said to Elisha: 'Remain here, I pray thee; for the Lord hath sent me to Bethel. Elijah might say this to express his own unwillingness to have his removal seen, through the humility and lowliness of a pious mind: he might wish also to try Elisha's fidelity and zeal. Bethel was a noted place in the patriarchal ages, fifteen miles west from Gilgal, and ten miles west of Jerusalem; but was now the seat of idolatry. Notwithstanding this, a school of the prophets was established there. But Elisha replied: 'As the Lord liveth, and as thy soul liveth, I will not leave thee.' So they went down to Bethel. And the sons of the prophets who were at Bethel, came forth to Elisha, and said to him: 'Knowest thou that the Lord will take away thy master from over thy head today?' Are you aware, that your master will be this day removed from being your teacher and governor? And he said, 'Yea, I know it; be ye silent.' This great event was revealed to some of these pupils of the prophets, and published to the rest; and Elisha full of thought, and deeply impressed with the expectation of it, desires them to be calm and sedate, to wait the event, and mark every action.

When Elijah said to Elisha: 'Remain here, I pray thee; for the Lord hath sent me to Jericho.' This was returning toward the Jordan by a route a little more southerly, Jericho being about two miles south-west of Gilgal, where they commenced their journey. At Jericho was another college of the prophets, or religious seminary. All these societies Elijah visited before his translation. But Elisha said: 'As the Lord liveth, and as my soul liveth, I will not leave thee.' So they came to Jericho. And the sons of the prophets who were at Jericho, came to Elisha and said to him: 'Knowest thou that the Lord will take away thy master from over thy head to-day?' And he answered: 'Yea, I know it; be ye silent,' or say nothing. They bear the same testimony, and Elisha returns the same answer.

Again, Elijah, to try him once more, said to him: 'Remain, I pray thee, here; for the Lord hath sent me to the Jordan.' From Jericho to the Jordan it was six miles directly east. Elisha continues firm to his purpose. 'As the Lord liveth, and as thy soul liveth, I will not leave thee.' He is determined not to part from him, knowing his ascension to be very near. And they two went on. Elijah would permit none but Elisha to accompany him. And fifty men, of the sons of the prophets, went and stood to view afar off; to observe this manifestation of divine power and goodness, and to be witnesses of it to others. These fifty must have followed near six miles. And they two, having now travelled thirty-five miles, stood by the Jordan. And Elijah took his mantle, and having wrapped it together, or rolled it up, smote the waters, and they were divided this way and that, so that they both crossed on dry ground. The common depth of the Jordan is nine feet. God permitted this extraordinary miracle, to grace the last day of his abode on earth.

And it came to pass when the two travellers had gone over, that Elijah said to Elisha, we may presume by a divine impulse: 'Ask what I shall do for thee, what favor I shall request for thee, before I be taken from thee.' And Elisha said, 'I pray thee, let a double portion of thy spirit be upon me.' He does not request, that he may have twice as much of the prophetic spirit as Elijah, as the expression seems to intimate; but, as the eldest child had a double portion, he desires to have a portion of supernatural power, greater than his brethren, as his successor in the important and difficult work he was about to commence,—that of opposing the prevailing corruptions, and idolatry of the times. The opinion of Dr Geddes seems to be well founded: he conjectures the sense to be: 'Let there be a *repetition* of thy spirit; let me possess the same spirit of wisdom, power, zeal, and fortitude in maintaining the cause of true religion, which you have possessed.' The subsequent remark of the sons of the prophets, that the spirit of Elijah rested on Elisha, supports this view of the text,—that a *repetition* of thy spirit is a preferable rendering to a *double portion* of thy spirit.

And he said, 'Thou hast asked a hard thing;' thou art bold in thy request; or as the Septuagent version reads, thou hast put me to a stand by this request. It was a rare and singular blessing, which God does not usually bestow. Nevertheless, Elijah continues, if thou see me when I am taken from thee, it will be so unto thee; but if not, it will not be so. His seeing him could have no material influence in the bestowment of the blessing; but he had a secret impression on his mind, that there would be a correspondence between Elisha's seeing him taken away and God's granting the petition. By this means he would be led to keep his mind more attentive to the wonderful scene, and more fit to bear witness to its truth. And it came to pass, as they still went on, and talked, perhaps of the state to which Elijah was going, perhaps concerning the duty of his successor,—that, behold, there appeared in the air a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up in a whirlwind into heaven.

What judgment, my friends, shall we form of this event? In the psalms, God is said to make the winds his messengers, and flames of fire his ministers; and commentators are of opinion, though I think without sufficient reason, that a host of angels, appearing like a fiery chariot and horses, immediately took him up and conveyed him to the region of departed spirits. To me it seems more probable, more in accordance with the scripture account, that Elijah was removed in a miraculous tempest or tornado, accompanied with vivid flashes of lightning.

Josephus, in his antiquities of the Jews, alludes to this narrative, though he affords us no additional light. These are the terms he employs: 'Now at this time it was, that Elijah disappeared from among men, and no one knows of his death to this very day; but he left behind him his disciple Elisha, as we have formerly declared. And indeed, as to Elijah, and as to Enoch who was before the deluge, it is written in the sacred books that they disappeared, but in such a manner that nobody knew that they died.'

And when Elisha saw this miraculous event, he cried in a mixture of astonishment and sorrow: My father! my father! the chariot of Israel and the horsemen thereof! He calls his ascending master a brighter and surer defence of his country than chariots and horsemen! And when he saw him no more, he took hold of his own clothes, and rent them in two pieces. This showed that he saw his master ascend, and he expressed his sorrow by rending his garments, as was customary among the nations of the east: he grieved both for his own loss and the loss of the public.

When he took up the mantle of Elijah, which had dropped from him, and went back, and stood by the bank of the Jordan; and he took the mantle of Elijah, which had dropped from him, and smote the waters, but the waters were not divided. This circumstance, *that the waters were not divided*, is not found in the common Hebrew text. It is found in the Vulgate, and in some copies of the Septuagint, and it seems to be necessary to the sense. Then Elisha said: 'Where now is Jehovah, the God of Elijah?' And again he smote the waters and they parted this way and that; and Elisha passed over.

And when the sons of the prophets, who were opposite, at Jericho, saw him, they said, 'The spirit of Elijah resteth on Elisha.' And they came to meet him, and bowed themselves to the ground before him. And they said to him, 'Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master: perhaps the spirit of Jehovah; or rather, as the Hebrew expression may mean, the powerful whirlwind, the sweeping tempest, the vehement commotion of the air, hath borne him away, and cast him upon one of the mountains, or into one of the vallies of the Jordan.' And he said, 'Send them not.' But when they urged him with importunity, he said, 'Send.' They sent, therefore, fifty men; and they sought three days, but found him not. And when they came again to him, (for he still remained at Jericho,) he said to them, 'Did I not say to you, 'Go not?'

II. I now come to my second division. I have explained the circumstances of this miraculous event, and with the minuteness they seemed to demand; but you may inquire, 'What was the design? Why was the departure of Elijah so extraordinary?' To this natural inquiry, I make answer: Many curious inquiries, many nice questions, may be started respecting the translation of this aged, zealous, and faithful prophet, but they appear to be wholly unnecessary. He had lived among a vicious and unbelieving people; a people given up to idolatry and superstitious observances; a people who had forsaken the worship of the only living and true God; a people who knew nothing of the blessedness of pure religion, and who were insensible of the reality of a world to come. Elijah had impressed upon them the necessity of yielding obedience to the God of their fathers, the necessity of reforming their lives, and of looking forward to scenes beyond the grave, where an impartial recompense would be awarded.

Having been a faithful servant,—having well performed the great duties of his prophetic office,—he was indulged with a departure in glory: The doctrine of immortality, which he had preached among the unbelieving and irreligious, he was permitted by Heaven to exemplify in his own person.

Did the translation of Elijah, then, most concern himself? or did it most concern others? It concerned *himself*, we may say, so far as the truth of his developements could be thus confirmed; so far as the faithfulness which he had discovered proved; so far as the earthly recompense of his worth *could* be thus manifested; but, in my judgment, the principal benefits, resulting from this display of miraculous power, concerned Elisha, the fifty sons of the prophets who afar off viewed the scene, and all others to whom this vision of glory should be communicated. Visible proof of another world,—visible proof of immortality,—ocular proof, I may say, of that doctrine for the establishment of which the Savior both died and rose,—this I consider the chief aim, object, and end of Elijah's translation. 'And what become of his body?' You ask. His mortal part was consumed, secreted, or otherwise disposed of, as infinite wisdom saw fit: Of this you are assured, that flesh and blood cannot inherit the spiritual world. His disembodied spirit entered eternity;—and if you ask me in what manner?'—I reply, precisely in the same manner, as the soul of every righteous man enters it now. When he appeared on the Mount of Transfiguration, was there any thing peculiar in his appearance? Nothing: he is not represented as being different from Moses. The truth is, both Moses and Elijah were pure disembodied spirits: they were invested with their spiritual robe from heaven: they appeared in glory, and, I doubt not, have so appeared from the day of their death,—almost three thousand years.

Whether this truth impresses you, my Christian friends, in the same manner it does myself, I cannot affirm; but I could wish to have it so impress you, for the delight that flashed upon me, when I first became convinced of our immediate admittance at death to scenes of life and consciousness, that we are not to lie insensible in the grave till a general resurrection, is greater than I can express; and the more I investigate the divine oracles, the more luminous and unquestionable this doctrine appears. A plain statement seems to be this: The mortal dies; whatever is earthly and perishable, mingles with its native dust: whatever is immortal, survives, rises, enters the invisible state, and goes back to God,—where its future sphere is allotted by justice and mercy; or I would rather say, that the disembodied spirit commences that state of recompense or retribution, for which in its days of probation it has prepared itself.

I have now given you, my friends, a developement of Elijah's miraculous departure; and I have shown, that the doctrine deducible from it, is the doctrine of immortality.

Allow me to ask, in conclusion, What should be the proper influence of this assurance, when those dearest to us on earth are summoned to another world?

The grand and glorious assurance is of this description: There *is another world*, to which they are summoned. Behold! all souls are mine, saith the Lord; and he disposes of them according to his infinite perfection. The best conclusions of the human mind seem to be of this nature: All good men, of whatever sect or denomination, or it may be of no sect or denomination;—all good men, though in their departure you may not see them 'trampling the whirlwind' like Elijah, though you may not see a cloud receive them from your sight, as in the ascension of the Savior;—all good men, who make use of advantages bestowed, enter a state of immediate enjoyment at death. Blessed be God for this hope and assurance! that although the excellent of the earth, one after another, fall asleep in Jesus, you may devoutly trust they awake amid the light of heaven, amid fuller and more transporting manifestations of divine love. While you endeavor to imbibe their Christian worth, may you by the same goodness of God be led to unfeigned repentance. The bestowal of life, the preservation of life, the unnumbered mercies of life,—do these awake your heartfelt gratitude? This feeling is the spontaneous impulse of every considerate mind; but no gift on earth, remember, can be compared with the promises of a Christian's Death;—Death, which rises the morning star to an eternal day. When, therefore, the Lord takes away your master from over your head, your public characters from places of trust and responsibility, your benefactors from their offices of affectionate interest, your friends from your society, and your endeared connexions from your hearts; and when you commit to the earth all of them that could die, may you remember the composing assurances of revelation: my father! my father! the chariot of Israel and the horsemen thereof! Blessed are the dead, who die in the Lord from henceforth! Yea, saith the spirit, for they rest from their labors, and their works follow them. Even the Jewish dispensation, as you have seen, gave some imperfect intimations of a future state; but how inspiring the assurances of the Christian records!—that immortality is revealed; that the light of eternity has dawned upon the world! Do you believe in God? Do you believe in Jesus Christ? May the strong persuasion fill, and comfort, and expand your hearts, that because the Savior lives, you will live also; that this corruptible must put on incorruption, and this mortal must put on immortality. And when this corruptible shall be invested with incorruption, and this mortal shall be invested with immortality, then will be accomplished the promise of revelation: Where, O Death, is thy sting! Where, O Grave, is thy victory! The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, knowing that through him your labor, your trials, your distresses, your moral discipline, are not unavailing, but designed to promote your eternal salvation. Let every true Christian rest assured, that although he cannot expect to depart with the glory of the prophet Elijah,—ascending triumphantly with chariot and horses of fire,—in sight of weeping and exulting multitudes;—let him rest assured, that, although in the darkest nook of creation, his departure shall be not less immediate, glorious, and blessed. You yourselves have witnessed the holy calm, the languishing into life, the dawning glory, the immortality begun of disciples of Christ. God grant that you may all live the life, and die the death of the righteous; that a double portion of their spirit may descend upon you, and that your last end may be like theirs.

The Prophetic Dew Drop. A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew drops, that live the whole night through, and sparkle in the moonlight, and through the morning onwards to noon day. 'The sun,' said the child, 'has chased them away with his heat, or swallowed them up in his wrath.' Soon after came rain and a rainbow; whereupon his father pointed upwards. 'See,' said he 'there stand the dew drops gloriously re-set—a glittering jewelry—to the heavens; and the clownish foot tramples on them no more. By this my child, thou art taught that what withers on the earth blooms again in heaven.' Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew drop, into Heaven.

Cost of a Bible.—In the year 1272 a laboring man in England was paid only three and a half pence, or a little more than three cents a day for his work; and in 1272, a Bible with marginal notes sold for thirty pounds, or about *one hundred and thirty-three dollars*. It then required the entire wages of thirteen years' labor to purchase a Bible. What a change hath been wrought by means of the art of printing and Bible Societies.

FOR THE REGISTER AND OBSERVER.

CHURCH MUSIC.

Mr Editor,—Though I can make no pretensions to the 'gifted mind,' and 'nobler pen,' which your correspondent Z. wishes might be employed on this subject, yet with your permission, I will say a few words in answer to his inquiry, 'Why is it, that no music has so little effect on the heart as our Church Music?'

1. A great many who hear church music, are not prepared by penitence and holiness to relish it. They are not pious. They are stupid and thoughtless about religion, perhaps prejudiced against it as a personal concern. They may be passionately fond of music; but their distaste for divine things makes them consider Christian Psalmody as dull and uninteresting. Many of the tunes in our collections of sacred music were composed by the most celebrated masters, and, when compared with many of those tunes, heard in jovial circles and at worldly festivals, I believe, would lose nothing by the comparison, if made by competent judges. The minds of not a few are too sensual, too grovelling to like a tune appropriated to a hallowed theme. They want a gracious heart; and till that want is supplied, they will not be charmed by the 'Lord's song.' It is so in regard to Poetry. How many delight to read Moore, Byron, Pope and Shakespeare, who would not have patience to read Young, Cowper, Steele, Watts and Pollock. It is so in regard to Prose—thousands read with rapture Scott and other Novelists, who would soon grow weary with Jeremy Taylor's Holy Living and Dying, Foster's Essays, Doddridge's Rise and Progress of Religion in the Soul, Scougal's Life of God in the soul of Man, and Rowe's Devout Exercises of the Heart.

2. Many of those who sing in our Churches are destitute of vital piety. In some instances, I fear I must say, many, there are those belonging to the choir who are open despisers of religion. In some congregations you hear not the voice of a single professed Christian praising God. Will it not be difficult for worldly, thoughtless, skeptical, and sinful men and women to give us by their melody the desired aid to our devotions?

It is a well known fact, that many who sit in our orchestras on the Sabbath, put none but a worldly or a pecuniary interest in the service. On other days, perhaps, you find them in the Theatre, in the Martial band, in the Circus, in the ball-room—or following a Caravan! They are good musicians, when in the place and company they like; but in the house of God, I would almost as lief have Mr Maelzel's Automaton Trumpeter to help me in lifting up my soul to the Father?

When I consider such things, I wonder that our Church music is no worse. As it is too often conducted, it seems to me we have no right to expect any great good of it.

In some of our churches the number of singers is very small. These are often paid for their services; they are sought and employed on account of their musical talents and attainments chiefly. Very often they prove to be persons void of piety to say the least of them. And how shall the music of such produce much effect? I have heard such singers. They had fine voices; they were considerably acquainted with music both as a science and an art. Still, it was painful to hear them; for the manner of their performance showed that they neither felt nor knew what they were doing. With half of their skill in music, and a heart glowing with divine love, they might have edified and refreshed many a soul present; but singing as they did, without grace in their hearts, without unction, or spirit, the audience was dissatisfied, and seemed to be ignorant of the cause. You know the rule, 'If you wish me to weep, weep yourself.'

3. Our singers seldom pronounce the words of the hymn so as to render it intelligible to the audience. Often our psalms and hymns might as well be in Greek or Latin, as in English; the tune being all we can get to inspire us with devotional sentiments. It is true, we have, or may have, books; but this does not supply the defect. We want to hear every syllable articulated by the performer. This is expected; and without it we are disappointed. Church music, unless we have good words, good thoughts, pious sentiments along with it, can do but comparatively little to animate and improve us. I have sometimes almost wished all instrumental music out of our Churches, so general a thing it is that it prevents our hearing the vocal music, or at least prevents our hearing the words that are sung. I love to hear the flute, the viol, and the organ;—if these can be so played (and they can) that I can still hear the richer and more varied tones of the human voice and know the thoughts it utters; then let them be played, and my desires and affections shall rise heavenward with an easier flight.

4 The tune is often poorly suited to the hymn. I dislike the way of singing a dozen or twenty hymns in the same tune. Let such a tune be appropriated to such a hymn. Try this course, in the end, more tunes would be thoroughly learned; they would be sung with more life and spirit, and they would be heard with double pleasure. Many of our tunes now are sung so seldom, that they are never sung well.

5. Many of our hymns are not written to be sung; if they were, the right tune has never been as yet found for them. The poetry, the doctrine, the sentiment, may all be excellent; but still a choir of singers shall be unable to sing it to their own satisfaction or to that of the audience.

I differ from Z. in regard to the propriety of singing hymns that are didactic, penitential, and supplicatory. Strike out of our Collections, all hymns of these kinds, and they would be much diminished in size, and, in my opinion, no less in value also. Fervent prayer and poetical language are generally found united.—But I cannot now pursue this subject any farther. Much remains to be said, and I hope it will be said by one more gifted.

N. R.

Dec. 14. 1837.

We received the following from a clergyman of Virginia:

A negro slave in Virginia, whose name we will call Jack, was remarkable for his good sense, knowledge of the leading truths of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness. A professing Christian, a white man, who was of a very different temperament, once said to him, 'Jack, you seem to be always comfortable in the hope of the gospel. I wish you would tell me how you manage it, to keep steadily in this blessed frame of mind.'—'Why, massa,' replied Jack, 'I just fall flat on the promise, and I pray right up.' We recommend Jack's method to all desponding Christians, as containing, in substance, all that can be properly said on the subject. Take ground on the promises of God, and plead them in the prayer of faith—'pray right up.'—*Essex North Register.*

FOR THE REGISTER AND OBSERVER.

FAMILIAR SKETCHES.

LETTER V.

My dear W——n,—The most serious difficulty that embarrasses the enquirer is *the dread of Unitarianism that pervades all classes of the community.* This prevails alike in the city and the country, with the clergy and the laity, with the learned and the unlearned. It is strengthened and perpetuated, by discourses from the pulpit, by lectures in the private meeting, by circulars from ecclesiastical assemblies, by books and tracts, by conversation,—in every way. This is the parent and source of most of the impediments that obstruct our investigations, and every difficulty is aggravated by its influence. The prominent charges that lie against Unitarianism, may be reduced to two, its religious indifference, and its tendency to infidelity. I will not now delay to consider the merit of these charges. It answers my present purpose to state that they are circulated with assurance. Unitarianism is a terrible system. If it make professions of Christianity, that is Deism in disguise. If it deny some favorite dogmas, that is open Infidelity. If a Unitarian Clergyman be very exemplary, he is too good for his people. I have often talked with my worthy Calvinistic friends, relative to the tenets in question. If they do not succeed in confirming me in the belief that the five points and Christ's doctrines were synonymous, still they would conclude with the earnest affirmation, that, whatever may be true in regard to this subject, Unitarianism cannot be true, it is such a *dangerous thing.* Thus in our enquiries, are we incessantly haunted with the idea of that dangerous thing. We mistrust our maturest judgments, we doubt our clearest convictions. We become timid and tremulous. Even the images of truth are shadowed forth to our disturbed fancies, as the spectres of error. When our views receive all the confirmation, which the most rigorous skepticism can demand, then some indefinable, obstinate doubt uniting with this secret, ineradicable dread casts a gloom over that felicity which the accession of new and important truths is adapted to occasion.

How can we present to others the views in which our own hearts have found rest, when the least allusion awakens the liveliest fears for our own good estate, and poignant regrets for our own abandonment of the safe paths of old. We gradually unfold the subject to our friends, and that, not with boldness and confidence, but with something of timidity and distrust. I think, W——n, that we could endure persecution, submit to the pains of a prison, of stripes, of any ontward opposition, with a tolerably good grace; while to be the subject and occasion of this heartfelt, terrible dread, to witness the anxiety and meet the opposition that spring from such a source, and to feel within ourselves something of a sympathy of fear, is a form of pain which our natures are illy fitted to undergo. You will say that this is not manly, philosophical, or Christian; that no considerations should check our bold pursuit of truth, or our free avowal of our sentiments. I can only reply that your theory is a good one, but that there are practical difficulties before which the weakness of our natures will sometimes succumb.

This fear of Unitarianism prevents hosts of young men from examining its claims with impartiality. They do indeed give it some attention, not however to discover if it be true, but to detect the errors which it conceals. No one investigated it with the expectation, or even with the remote contingency in his thoughts, of being persuaded by its evidences. It is that dangerous thing, so inimical to virtue, so hazardous to Christianity.

This dread, when it exists in the minds of our personal friends, operates with a peculiar efficiency. How many a one is dissuaded from the obnoxious heresy, by the entreaties of a father, the solicitude of a mother, or by the anxieties of a valued friend. We can never feel, in the abstract, that we had better adhere to error for the sake of our friends; yet a regard to them may tempt us to resolve that we will not be *Unitarians*, at all events. In this dependent world, we become obligated to our friends. Those, whose kind offices and attentions have been multiplied upon us, in all the years and circumstances of our life, possess a paramount claim on our deference and respect even in matters of opinion. It is a practical question of no small interest, how far a man should be guided by his friends, in the regulation of his conduct, and in the exhibition of his principles.

We dislike to part with our early prejudices. We cling to them with a tenacity which defies separation, and with a fondness which refuses relinquishment. Our belief itself is not all intellectual;—it becomes a prejudice, and sinks with its deepest ramifications into the warm sympathies of the heart. I revere the prejudices of men, nor could I ever be willing to wage war with them. If they sometimes bar the progress from error, they also furnish the firmest support of truth. What is that truth worth which does not enlist the unrestrained favor of our hearts! Yet prejudices are dangerous. Their sway is despotic, and their influence magician-like. They render an old error effulgent with truth, and invest a new truth with the deformities of error. At such moments the spirit struggles bitterly, and almost yields in despair, before it accomplishes its release from the feelings and associations, which have constituted the earlier, and therefore the better, part of its existence.

Another difficulty arises from the flexibility of the creed. You wonder if the creed can ever possess this quality. There is a sense in which it betrays a spirit of compliance, or in other words, admits a latitude of interpretation. The creed consists of two parts, the philosophy, and the letter. While the latter is fixed, the first is variable. Suppose you present your theological perplexities to some friend, a sage divine, for solution. He will satisfactorily exhibit to you that your difficulty is entirely confined to your philosophy, or mode of explaining the creed: and he will dexterously forestall your farther enquiries, by representing that that is a point on which discrepancies of opinion are permitted and indulged, even amongst the orthodox. An ingenious friend once extended the philosophy of the creed to such dimensions as that it well nigh covered Unitarianism. I could but smile, while at the same time I more painfully realized the embarrassments of my situation. The doctrine of the Trinity, and of original sin, may be philosophized into things so harmless as not to annoy the most captious opposer. It is of a little interest to note, in passing, the process by which these and similar doctrines may disappear from the religious world. They will pass from their letter to their philosophy—which is indeed to a large extent their present stage. Here they will linger awhile, like lights and shadows of the sky, to please, instruct, alarm, to afford a theme for dispute and speculation; and then they will vanish into thin air, and be seen no more.

Unitarianism is ruinous to the soul—this is the prevailing impression. That an ignorant Unitarian may go to Heaven is allowed. But the case of the intelligent heretic, is at least uncertain. Of course the fear of retribution disturbs your equanimity, repulses your mental freedom, and confounds the force of evidence. In respect to Unitarianism peculiarly; for reasons which you will gather from what I have written above; it is in the last degree difficult to dispossess the mind of considerations of future consequences, and to approach unbiassed the naked question, What is truth. Indeed if we can once dispose of the question of the future, the gist of the difficulty is passed; for in that act we decide that the doctrines of Calvinism are not *essential* to Salvation. It is curious and lamentable that we are obliged to make the question of consequence antecede the question of truth. Yet such is our necessity. I say *our*;—I am speaking in some degree of myself personal-

dy. Yet I am very well assured that my representation will apply to a large number of individuals.

You will meet, in countless instances, with an argument or sophism of this description; It is better to believe too much than to believe too little. I am at least safe in Calvinism. Unitarianism may prove a hazardous system.—This sort of reasoning, which is degrading to an independent mind, and unbecoming a Christian, which is properly fitting the dark ages of Papal superstitions, operates with thousands, as a fatal drug to overpower them with a lethargic indifference, and to prevent forever all freedom of religious inquiry.

Yours truly, CLEANTHES.

The *manner* of the English preachers is earnest and solemn, but somewhat artificial and monotonous. I do not remember but a single remark which was calculated to excite a smile in the audience. The style of their elocution is rather chaste than bold; rather supplicatory and winning, than impassioned. Their sermons are a good deal longer than ours. From fifty minutes to an hour, I should think, must have been the average length of those which I have heard. Their audiences show no signs of impatience, as ours would be apt to do, under such long exercises. Their discourses are quite methodical and well studied; but in general they do not formally announce the separate divisions. The clergy of the established church *read* their notes, while the Dissenters, almost universally, preach without any manuscript before them. Some commit their discourses, and others write but little. They accustom themselves so early to extempore speaking, that they acquire the habit of expressing their thoughts with a degree of correctness and fluency, which I was hardly prepared to witness. This is an excellent habit, where it does not tempt ministers to excuse themselves from close study and careful writing. When it does, it 'genders' words rather than thoughts; and ministers rather to vehement declamation than to sound instruction.—*Dr Humphrey.*

For the Register and Observer.

PROVIDENCE OF GOD.

Whence has come this prevalent idea of the general providence of God in contradistinction to his special providence? What is meant by his general providence? Is it that the Deity takes care of species, and leaves individuals to their fate? Is it that he establishes general laws, and suffers these laws to act, unmindful of the misery caused in many cases by their action? What singular language is this to use. Suffers these laws to act? What is meant by the acting of a law? And yet this is language we hear used every day. But some one will say this language is used for convenience and to suit our imperfect faculties, for no one of course believes that a law is any thing, independent of the law-maker. We still fear that many do believe in reality that a law is some thing, entirely independent of the maker of the law. For instance, what is understood by many by the law of gravitation? Is it not that the Deity at some infinitely removed period ordained that matter should be impressed with certain qualities, by means of which it should attract and be attracted by matter in such and such manner? And that in consequence of this law matter does act, and is acted upon, without any other agency of the Deity; in fact that God has given to matter the power of self-acting? These are strange views to hold respecting matter and respecting the omnipresent and ever-acting Deity. Far be it from us to limit the power of the All-Powerful, but it does appear inconceivable to us, that God should clothe matter with the distinguishing attribute of mind. If matter is self-acting, where then is the distinction between matter and mind? And then to consider the All-Present as having ordained such and such laws, and afterwards removing himself, and permitting these laws to act independently of him? How hard it is for us to get rid of our infancy views of God and Heaven. We still yearn to believe that heaven is a glorious place with a magnificent material throne on which the King of Kings sits and will sit through eternity. Let us endeavor to get juster views of the omnipresence of God, and then we shall not fall into the strange notion that He is removed to an infinite distance from us. In the language of Mr Fawcett, let us call, if we choose, water the element of one animal, air the element of another animal, but above all let us believe that the vital presence of God himself is the universal element in which all things live and move.

If then God is present every where and at all times, and is ever-acting, what need have we of supposing any laws by which matter acts. But if one asks, does not God act in such and such a manner with perfect regularity, and if he does so act, why shall we not say that he acts by certain laws? We have no objection to the word laws, if one prefers to use it. We believe God does act with regularity, perhaps to suit our finite and imperfect faculties. But what we wish to insist on is, that *God* acts, and acts always, as well now as at the moment of creation; that every pebble falls by his power, that every feather, which comes wavering, as if distrustful of its ability to reach the earth, falls as much by his power, as the planets go on in their unwearied revolutions, by his power. This must be so, for God is ever-present and ever-acting. If this be so, if the minutest events in the material world are ordered and acted by him, how unreasonable is the belief that God takes care of species, and leaves individuals to their fate. Or that God ordains general laws, unmindful of the misery caused by the operation of those laws. God indeed takes care of species, but in what manner? Certainly by taking care of individuals. So if you choose you may say that God acts by general laws, but how? Certainly by acting in every particular case, and in such a manner as to promote the welfare of his creatures.

If God then arranges all the events of the material world, shall we believe that he will neglect his spiritual creation? If a feather falls not, independently of his power, if not a pulse beats without his permission, surely the slightest events of the spiritual world are subject to his knowledge and power. Every thought which crosses the brain of the least intelligent of his creatures, every aspiration after holiness which rises from his humblest children, are known to him and permitted by him.

And does he not will the happiness of his children? surely he does, and to increase their happiness and assist their yielding virtue, he has promised his divine influence. But how is one to obtain the aid of this divine influence? Will God give it to all, whether they seek for it or not? Most certainly not. As in the material so in the spiritual world, God accomplishes ends by means. If then we use the means which God has appointed to obtain his assistance, most surely we shall obtain it.

Let us then open our minds to God, and pray to him, and live as in his presence, and we may rest assured that his blessing will attend us.

H. H. J.

BOSTON LIBERALITY.—A late number of the North American Review states, on the authority of President Quincy, that upwards of $1,800,000 have, by the liberality of Boston alone, been contributed within the last thirty years, towards objects of a moral, religious and literary character. Of this sum, $445,400 were given to the Massachusetts Hospital; $222,696 to Harvard College; $79,532 to the Female Orphan Asylum; and $75,000 to the Athenæum. This estimate of donations is only brought down to 1830. Since that time many other munificent donations have been made; especially for the establishment of the blind Asylum, and an institution for free lectures on science and literature—to which an endowment of $250,000 has been made by a young gentleman of that city.

MORALITY OF LONDON.

From a letter addressed to the Lord Bishop of London, by Rev. Mr Noel, he gives the following facts respecting the morality of London. There are in the city and suburbs 500,000 Sabbath breakers, habitually without Sabbath-day instruction. Of these 100,000 are confirmed gamblers; 20 000 are by trade, beggars; 30,000 are thieves and swindlers; more than 100,000 habitual gin drinkers, and 25,000 of them in the course of the last year have been picked up drunken in the streets;—100,000 are given up to systematic profligacy. London has a population of a million and a half, and thus it seems *one third* are entirely immoral. The following description of one district of London, was given at one of their late anniversaries. It is called the Barbican district.

'This section includes 1915 houses 5557 children and 6804 adults; in all, 11,361 souls. Of the 6804 adults, only 629 are accustomed to attend any place of worship with any degree of regularity, and more than 6000 seldom, if ever, go to any church. Only 1258 children, attend Sabbath or day schools, and 1600, of an age to go, do not frequent any school; 681 families were without a copy of the Bible, and of 846 shops and public houses, 402 were open for business on the morning of the Lord's day.'

Our cities are rapidly springing up, and will grow to the same rank of wickedness unless we anticipate evil by good institutions.

SCHOOL FOR ENGLISH CLASSIC POETRY.

To the Editor of the Christian Register.

Dear Sir,—I have had the pleasure of perusing a circular issued by Mr David Fosdick jr., containing proposals for a school of the above description. As an individual interested in the literary interests of this community, you will, I presume, be glad to learn that this subject has attracted the attention of the respectable and influential individuals who have given Mr Fosdick their countenance in his undertaking. Mr F. is already advantageously known by the character of his translations of the Andover press; and, to those who know him more intimately, his taste and acquirements in the branch to which he proposes to devote himself, give assurance of his success.

Mr F's intention is to open a school for youth of both sexes who have completed the ordinary routine of school education. His instruction is designed to impart an acquaintance with the whole body of good English poetry, in chronological order. His classes are assembled daily for one hour each, and will occupy the first portion of their time in listening to the remarks of the instructor, and proposing questions to him on the subject and style of the author before them. The second division of the hour is occupied with the instructer's readings from the most impressive passages.

A school of this description may accomplish a vast deal for the intellectual and moral culture of the young; and I feel assured that you will unite with me in wishing Mr Fosdick ample success in his undertaking.

Should you deem the subject worthy of notice, I shall feel happy in having attracted your attention to it.

Yours, respectfully, R.

DISCONTINUANCE OF SUNDAY TRAVELLING IN ENGLAND.

We learn from an English paper, that at a recent meeting of coach proprietors from all parts of England, held in London, it was very generally determined, to give up as far as possible, the travelling of public coaches on the Sabbath. This measure was resolved upon, principally on the ground that it would be an actual *saving to the proprietors*, as there would be very nearly the same number of passengers as at present, though spread over six days instead of seven, while many of the expenses would be diminished one seventh, and it would be a great relief to the horses. Several of the proprietors were also influenced in coming to this decision, by religious considerations.

All the coaches between Leeds and London, (except the mails) have therefore discontinued starting from either end of their journey on Sunday; and it is the same with the Manchester, York, West of England coaches, and many others. The practice promises to become general throughout the country, and will tend materially to advance the cause of morality and religion, and give the advantage of the Sabbath to thousands of coachmen, guards, stable keepers, &c. Stage coaches never travel on a Sunday in Scotland.—*Boston Mercantile Journal.*

LEARNED FOLLY.—When Bonaparte invaded Egypt, his scientific attendants discovered on the ceiling of the temple of Denderah, a sculptured zodiac, containing many hieroglyphical figures. In their learned investigations, they asserted that this presented the aspect of the heavens some 15,000 years ago, and fixed the origin of the zodiac and the temple far beyond the time of creation. In 1821 this zodiac was detached from the ceiling, and brought with immense labor to Paris, where it attracted the universal gaze of the learned and the unlearned. 'The zodiac,' said the infidels of Paris, 'has destroyed the authority of the Bible.' But when Champollion discovered the key to the hyeroglyphics, he demonstrated at once, that this temple, with its zodiac, was built in the time of the Roman Emperors; that the sculptured figures on it were simply astrological, and had nohting to do with astronomy or chronology. And thus fell with a shock, the baseless fabric which infidelity had raised against the Bible.

We have received an excellent 'discourse delivered on Thanksgiving day, Dec. 7, 1837, in the Unitarian church, Keene, N. H., by A. A. Livermore, pulished by request of the society,' from which we make the following extract.

Our country in general has been blessed with health. Some sections however have been desolated with prevailing and fatal sickness. The arrows of death have glanced thickly around us in the bosom of our own community. Many flowers, freshly and beautifully opening, have been struck down; and some ripe fruit has fallen in its due season. But how much cause we have of thanksgiving to God, that so many were sick not unto death; were spared to bless their friends and the community! How much cause of thankfulness too in respect to those who were taken from us, that we mourn not as those without hope, but enjoy through the love of God and the grace of our Lord Jesus Christ, the glorious promises of immortality. the blessed prospects of reunion, in that world of eternal light and glory, to which we trust they have gone up! And, furthermore, could our eye have surveyed some of those scenes that passed in foreign parts, or in distaut sections of our own land, during the last twelvemonth; could we have beheld the thousand falling at our side, and the ten thousand at our right hand, by 'the pestilence that walketh in darkness, or the destruction that wasteth at noonday;' we should clasp our hands in a prayer of more fervent gratitude, than we can now feel, for the exemption we have enjoyed from those dreadful evils which have destroyed the hopes of multitudes of our equally or more deserving fellow-men. The earthquake, the conflagration, the explosion, the flood and the shipwreck, have also destroyed the lives of thousands, and ushered them from the midst of life's business and sins into the eternal world. But blessed be God, the earth has been stable under our feet, and mild skies have smiled over us, and we have been comparatively free from severe accidents; although one in this immediate vicinity appalled us by its awful suddenness, and as with an inarticulate tone, bade us mark on what a brittle thread our life hangs.

As a nation we have continued to enjoy those unequalled privileges of freedom and social virtue and happiness, which distinguish our land. Violent and murderous conflicts between citizens and citizens, a destructive border warfare in one coroer of our immense territory, and a furious party spirit, raging like the flames of Pandemonium, equally in Church and State, have mixed with our cup of quiet enjoyment that portion of bitterness, which in a greater or less degree is incident to the most favored condition. Whilst other nations have been rent into belligerent factions, brother imbruing hands in brother's blood, whilst the banner of revolution floats in our northern sky, we have been most mercifully spared the awful atrocities and immoralities of war. Whilst the fertile vineyards of Spain and Portugal have flowed scarlet, not with the vintage, but with the heart-blood of their choicest sons, we have been kindly permitted under the good Providenc of God to pursue the walk of peaceful industry with none to molest or to make us afraid. Whilst the sword has remained unsheathed in the battling republics of South America, we have continued on terms of amity with all civilized nations. Whilst Florida has been drenched with the blood of savage and citizen, and Canada is convulsed with the first fearful shock with the arms of Great Britain, we can review in calm historical retrospect the period when the white man and the red man contested in many a bloody fray the possession of these now peaceful cultivated hills, or when the pillars of our own republic reeled almost to their fall under the heavy blows of English power, and Washington stood as our Samson, not to overturn, but to uphold them. How signally are we blessed that we know only in imagination, or by remembrance, those dreadful sufferings, and those distressing apprehensions, incident to war, which our fellow-beings elsewhere are now experiencing in all their keenness!

Some communities too have been trampled into the dust by the iron foot of the despot, the ties of domestic life broken, and the fairest of their youth severed from their homes. But our roofs have been sacred, our rights have been respected, and the honest fruits of our industry have been secured to us. The law has held over us its impenetrable ægis, and we have labored by day, and reposed by night in safety and peace.

The lights of science and learning have continued to shine with increasing lustre upon our beloved country. New discoveries in nature, new researches into the past, new plans of ingenuity, and new developements in literature, have revealed or diffused new important truths in every department of human knowledge, and through all classes and conditions of men. Preparations have been made on a scale, commensurate with the dignity of the undertaking, to explore more accurately than has yet been done, the dimly known regions of the Southern Ocean. The mineral and metallic treasures of our own land have recently been, in many of the States, subjected to the scrutiny of science; and the result has afforded us fresh topics of gratitude to Him, whose is the earth and all that therein is, and who has with so much wisdom and love balanced the wants of man and the resources of nature.

The cause of philanthropy, moreover, has not been forgotten amidst the thronging pursuits of gain, pleasure, fame, and knowledge. Though its movements in behalf of the enslaved have taken a fierce and injudicious mien, alien from the meek, and calm, and prudent, though determined, spirit of Jesus, the greatest of philanthropists; yet there have been toiling hands, and throbbing hearts, and treasures poured freely forth as water, to bless the needy, to diffuse religion, to extinguish war, to arrest intemperance, to circulate the scriptures, to educate the young, to rescue the criminal from wickedness, to elevate the class of seamen, to relieve the sick, to bless the orphan, to mitigate, or dispel the horrors of insanity, to give what shall be better than eyes to the blind, or ears to the deaf, or speech to the dumb. We have unspeakable cause of gratitude, my brethren, that we live in a philanthropic age. That although man, forgetting the example of Christ, has not yet distinctly learned how to do good, he nevertheless shows the dispositions of philanthropy, could he only be properly enlightened respecting his duty. It is a glorious thing that mankind in civilized and Christian countries, after the long and guilty sleep of ages, are at last awaking to the obligations of benevolence, and learning that as—

'Man's inhumanity to man
Makes countless thousands mourn—'

so might human sympathy and beneficence cause those countless thousands, now wretched or wicked, to rejoice. It is an inestimable privilege to live at a period when the heat as well as the light, of the sun of righteousness, begins to be felt on man's chilled heart. And let it communicate a quicker pulsation of grateful feelings to our hearts this day, if our means or our inclinations have been such, that we have been able to succor the weak, to relieve the poor, to give religious instruction to the young, to minister to the sick, to cheer the desponding, to comfort the bereaved, to afford sympathy and assistance to feeble societies of our brethren in a common faith, or those of other denominations. Thus to become fellow-workers with God in his benevolent purposes, to ally ourselves by righteous and philanthropic efforts to his holy and beneficent Providence, is the noblest distinction of a human being, and should enkindle our whole souls with a lively spirit of thankfulness. This is to become like, in some humble measure, that blessed One, who 'came not to be ministered unto, but to minister:' the compendium of whose religion is, that 'love is the fulfilling of the law,' and who taught by precept and example, that to do good to man was the best homage to God.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 30, 1837.

At this interesting season, when every good and wise mind is engaged in reviewing the events and experiences of the year whose precious hours will soon be numbered, the Editor also instinctively rests his forehead upon his palm, and casts a scrutinizing glance into the past. Our readers will pardon us therefore, that (while privately passing conscientious judgement upon our course for which we trust we have all along, felt responsible to God and to our Brethren in the faith) a few of our reflections have been allowed to escape through the running pen, and to spread themselves out before their friendly eyes, to be read or neglected as the 'humor may suit.'

The Editor did not, of course, enter upon his duties without prayerful meditation, and an honest purpose to do what might be in his power, consistently with duties of prior importance, to render the Register useful and interesting. Further than this, no promises were made, no pledge was given. And now, whatever may be the opinion of those in whose service he has labored, as to the result of his efforts to benefit and please—he has the satisfaction of declaring, that, meanly as he estimates his own work, he *has done what he could.*

It has been our earnest desire to exclude from our columns every thing of a controversial character; discussions of exciting and agitating questions; and all severe strictures upon persons or sects: while, at the same time, we have purposed to express our honest opinions freely upon all moral and religious subjects, and to allow great liberty of speech to every correspondent. It requires, however more wisdom than it falls to our lot to possess, to avoid giving offence, occasionally, to individuals, in this age of agitation, and while having to do with such a variety and contrariety of persons, opinions, and interests. Accordingly, it has been our fate, to meet with a few rebukes, and to be exposed now and then to a very healthful sprinkling of censure. These things have not, however, *broken our head*, or drenched us with sorrows; but we trust have been as an anointing with *excellent oil.*

Those who by original contributions have remembered the Register, and the good and holy cause in which it is an instrument, will please to accept our thanks.

It will be gratifying to our friends to learn that, during the severe pecuniary embarrassments which have been visited upon the community in the course of the year 1837, this paper has steadily maintained its ground; and that for several months, it has had many valuable names added to the list of its Patrons, while, it has lost but a very few of its former supporters.

The list of our subscribers is, however, much smaller than it ought to be, in order to the full action and influence of this Journal. The Register should be patronized so liberally as to maintain an Editor of respectability and talents, who might devote his whole time and labor to its interests. Then, it would exert a renovating influence upon the cause of Liberal Christianity, that would be instantly and universally felt throughout all our fast spreading fraternity. Until such is the case, it must necessarily be straitened and impeded; and struggle for life, as it has been doing for these many years.

In conclusion, we would merely add, that there will not be for the present any change in the Editorial department of the Register. We will try to improve upon the experience of a year; and again invite and rely upon the blessing of a merciful God, and the kind wishes and generous aid of an able and interested Brotherhood.

NEGLECT OF PUBLIC WORSHIP IN NEW YORK.

We find in the New York Evangelist the following statements with regard to the number of persons in that city who live in the constant neglect of public worship. We could not but smile to perceive in what terms, and what connexion the churches of our faith are mentioned.

'There are in sixteen wards of this city not more than *one hundred and twenty evangelical churches.* In two adjoining wards containing nearly 40,000 souls, there are only ten such churches. It is a large church that seats 1000 souls. There must be 140 pews on the first floor, and 60 in the gallery, each large enough for five persons, in order to accommodate that number. Very few of our churches contain as many pews, and the large majority a much smallar number. These 120 churches therefore, will seat *not more than* 100,000 *souls.*

These sixteen wards contain 250,000 inhabitants at least. Of these, 50,000, or one fifth, are by reason of infancy, sickness, or the necessary cares of a family deprived of attendance. Of the remaining 200,000 not more than 100,000 can be accommodated, even if they will, with seats in evangelical churches. The remainder must either absent themselves entirely from the public worship of God, and means of grace, or find their way to the popish places of assemblage, or mingle with universalists or unitarians, or some such errorists. *Here, then, are* 100,000 *souls in New York, absolutely shut out from the Christian church on the Lord's day.*

It is a rare thing to see a church in New York crowded. Some few are well filled, when opened for public worship, but their number is small. Ordinarily not more than two-thirds of the seats are occupied, in some cases not more than one-half. Very many of these are occupied by transient visitors from the country. It may be asserted then with perfect safety, that not more than three-fourths of the seats in our churches are filled by our own population. So that *there cannot be more than* 75,000 *souls, in this city that habitually attend public worship in some evangelical church.*

By the most liberal calculation, therefore, that can be made, one with which every friend of truth must be satisfied, there are in the city of New York, 125,000 *habitual neglecters of evangelical churches*, in addition to the 50,000 who are providentially prevented from resorting to the sanctuary. Of those that might and ought to, not one-half, not more than three eighths do attend.

In copying this statement, the N. Y. Observer subjoins a brief note as follows.

We have been told that one-fifth is far too small an allowance for absentees on these accounts; that one-half would be more correct. Suppose it to be so. Half of 250,000 is 125,000 From this number subtract 75,000 habitual attendants, and there remain 50,000 inexcusable neglecters of public worship in this city; and this, without making any allowance for strangers resident here. There is certainly need of effort. It is impossible for a sane man to make a *supposition* which does not show it.

FROM OUR ODD DRAWER.

THE DAWN. THE NIGHT. THE NEW MORNING.

The new morning.

The last day of the year 18— was Saturday. It was marked by storm and excessive gloom, which, together with the sobering influence of the season, operated to produce a general feeling of depression, which, very few possessed elasticity of spirits sufficient to resist.

It seemed as if Nature had put on mourning, and taken up her bitter wail, for the final flight of hours, big with momentous consequences upon the eternal destiny of man; or were mourning for the dark record to which the Recording Angel was about to affix his irrevocable seal.

Night, suddenly leaping in her shadowy armies, easily overpowered the languid train of retreating Day, and far invaded his lawful dominion. And at early evening total darkness would have reigned in the town of B., but for the faint rays that gleamed from fifty humble firesides, which, from a benevolent regard to the comfort of the wayfarer, were allowed to stream unobstructed through every pane; and so shining, wore the semblance of a cluster of stars. A very little way off, one could discern no more than so many sparkling points of light; and yet argued undoubting, of minds that kindled and fed, of comfortable hearths, and domestic groups—who then shall forbid the soul of earth's weary traveller to mount up on the diamond chains which the stars of Heaven in love let down, to seek there intelligent and loving beings, and assured of pleasant and peaceful homes.

Of all the village fires none shed its light upon a lovelier scene than that which angels, well pleased, contemplated, as they encamped around the Orphans' dwelling.

The Sister and the Brother were kneeling side by side at their evening devotions. A large family bible lay open upon the stand. Two portraits, with their frames touching each other, of which, but for the maturer air of their subjects, the youthful worshippers might have been taken to be the originals, hung against the wall.

The voice of the brother only was heard, and yet it interpreted the deepest emotions of two hearts. His words were, from first to last, but the breathings forth of thankfulness—deep, heartfelt thankfulness for countless precious gifts—but most of all that the darkness of the soul had passed away, and the sweet beams of the Day Star risen upon it.

'*When my spirit was overwhelmed within me,*' said he with the rich significance of Israel's Psalmist, '*then thou knewest my path. Thou hast brought me up out of the horrible pit, and out of the miry clay. Thou hast visited me with thy marvellous loving kindness, thou hast blotted out all my transgressions, and covered all my sins. We will sing of thy mercies forever. We will sing praises unto our God, even our own God, as long as we have any being.*'

* * * * * * *

The Sabbath sun arose upon a scene of surpassing splendor: which, by the ministry of that dark and tempestuous night—while all human hearts were filled with gloom—Providence had been preparing to feast the delighted eyes of his children, when the clouds should pass away, and the morrow—which is His yesterday, dawn upon the sons of time.

The trees and shrubs and stones were as of pure crystal. The ground was paved as it were with burnished steel. And the whole earth adorned like a bride for the Lord of Beauty. None could resist the exhilarating influence of the brisk and transparent air. The Blind strove to imagine the glory which they were not privileged to see. And even those who are careless of the constant and various magnificence and beauties of the glorious and wonderful creation, in which, by a more wonderful mercy, they are suffered to live, looked and lingered and looked again, and involuntarily opened their cold lips to exclaim, How glorious!

Seldom had the altar in the small and neat church of the village of B. been crowned with a larger or a more devout circle of worshippers, than on the morning of that New Year's day: and the venerable pastor—whose pure white locks with their silvery lustre, harmonized well with the brilliancy that was abroad, and seemed to designate him as a fitting Priest to minister amidst the glories of the scene—never uttered his sweet and solemn message with more impressive and soul-subduing eloquence. And when at the close of the occasional service, he invited all who loved their Redeemer to remain and partake together at the love feast which was spread before him—and extended his arms to embrace all his flock in his fervent benediction, his voice was observed to tremble from excess of love, and a tear was seen to fall upon the sacred Book.

Few had the heart to go away; and many staid that day, who had never stayed before. Among them were a youth and maiden, upon whom the eyes of the pastor rested with an expression of intense interest. He called them by name, and they went to the table. He raised his eyes to Heaven, and they meekly bowed their heads, while he prayed that the Dove of Peace would hover over them, and smile upon their sincere profession, and accept their living sacrifice. Then he sprinkled the pure water upon their fair foreheads, and laid his hands upon them, and twice, aye thrice, pronounced a blessing.

And now behold the crown of childhood that the world had stolen, Christ restores—but inwoven with new graces and joys that can no more be taken away. While all that look upon the countenance of the young man, behold a radiance bright and holy as that which shone on the face of the boy of the Garden, and his own heart, with deep gratitude, feels that it is gilded by the joyous beams of a NEW AND AN EVERLASTING MORNING.

Now the great mystery of life is made plain to him. He had lost *himself*, but has found *Christ*. He left his Eden—but has gained Heaven. The sun of earth suffered to him a short eclipse, but the Sun of Righteousness has risen upon him, that can never set. He tasted the bitterness of sin, that he might know the full luxury of forgiveness. He experienced the misery of transgression, that he might be melted by redeeming love.

Now, eternal life has opened upon him, and the everlasting pillars of truth are his foundation—and the banner over him is love. His home is the universe—*his joy*, the happiness of all spirits—his bosom friend, the Beloved Son—his Light, his Portion, his Father, the living God.

A sermon on the death of the Rev. George Cowles, and Mrs Elizabeth R. Cowles, in the wreck of the Home, by H. G. Park—pastor of the 2d Church in Danvers.

A friend has sent us a copy of this very appropriate and excellent discourse, which was preached to the Church to which Mr Cowles for several years, ministered. It appears from the brief sketch which it gives of the lives and characters of Mr C. and his exemplary wife, that they were both eminent and peculiarly happy Christians.

The following paragraph exhibits *his* cheerfulness in disease and trial.

The promise of our Lord, '*I will not leave you comfortless,*' had a luminous fulfilment in Mr Cowles. In his many trials from parochial responsibleness; in his many sorrows from the effects of disease, Jesus was his friend and comforter. His lovely companion has been heard to say of him, 'he seems to be basking in the full sunshine of the Savior's love;' and his many letters, in the period of his retirement, evince the constancy of the presence of this blessed Being. In one of these, he remarks; 'as to my spirits, they have been *uniformly good* and much of the time *cheerful.* I feel at times, somewhat severely, the trial of leaving my people for so long a period, and *it may be forever; but my mind has not been oppressed or cast down for an hour.* The same God and Savior, who called me to the ministry and directed my way to Danvers, and gave me so tenderly the hearts of that dear people, has also called me away; and I am sure, he has wise purposes to answer, by these mysterious arrangements. This is my stay: my support and in it, I am grateful to be able to say, *I am cheerful and happy.*' Of this stay, he was never deprived! No! Not in that eventful night when the darkened heavens were without a star, and when all on the mighty deep sounded frightfully: when death was working in every wave which broke; and the awful scene was making frantic with despair the many who were around,—no! not in such terrors was this man of God left comfortless, nor forsaken! Here, *Christ* was with him; strengthening him and making him in death a *preacher*—a preacher of wonderful consolation and of surprising grace. What he here uttered, though they were but a few words, may be the most effective Sermon this servant ever preached. It ought to be engraven deep on every heart, and in letters of gold, hung up in every parlor on the land, and in every cabin on the mighty ocean. Precious words! 'HE THAT TRUSTS IN JESUS IS SAFE, EVEN IN THE PERILS OF THE SEA!'

A high encomium upon *her* worth, and a touching allusion to their union in life and death, are contained in the subjoined extract.

She was such a companion as a Pastor needed—and such a friend, as made it safe for all, to be subject to her influence. Into the different divisions of female influence, in the parish

her's was ever enstamped; and all, whether at '*bible class*,' '*Sabbath school*,' '*circle*' or '*society*,' felt themselves the more benefitted by her presence. Her cares at home, made it alike her convenience and pleasure, to be active in ways of usefulness amongst you; and doubtless, in the day when her usefulness shall be brought to light, many souls will appear as crowns of her rejoicing forever.

With her beloved husband, she ardently loved her Savior, and as the Lord Jesus ever delighted in shining on his soul, so her heart was the place of his gracious manifestation. If her joy in believing was sometimes like the gentle twilight, it was, often too strong, like the noonday sun. Of this character it was, blessed be God, in the scene of her last conflict. By her confidence in her Savior, was she enabled to triumph, as the death-sounds broke around her in the tumultuous waves, and, when she, herself, was buried in the awful deep!

How good it is, to witness mercies, even in the midst of judgments! These our friends were tenderly affectionate and lovely in their connexion with each other on earth, and they were unparted, we doubt not, in entering that world of glory, where to live forever, they had prayed together and labored together, to be prepared. Had it been left to them, to die apart or together; who that knew them, can be at a loss for their decision? The pangs of separation, in the continuance of his disease, would, occasionally, steal upon their souls, making it their relief to sigh and weep. The probabilities of her being left a widow, would sometimes, unconsciously, be revolved, thereby bringing before each of their minds, the peculiar loneliness of her condition, and making them sorrowful with the prospect—but the *dreaded* parting never took place! The door of eternity, when opened for the reception of the one was not closed until the *other* had entered. So they were one in life, one in death, and one in their ascent on high, to their Father's house and their Savior's presence.

The Discourse concludes with an eloquent allusion to the sublime and extraordinary death-scene.

Further than this community, ought the melancholy dispensation we this day consider, to benefit. It was not *here* that the individuals, of whom we speak, died. Neither is it *here* that sympathy has been exclusive on account of their death. They died on the ocean; and in a manner which has given them a notoriety throughout our vast country, and made them the theme of the sailors thoughts as they have ploughed the pathless sea. Then, wherever they have become known, ought the catastrophe, which has sealed their earthly destiny, to be improved. It speaks to all and admonishes every one to be as ready for the approach of the 'Son of Man,' as were they—and what readiness was theirs!—What a death!! It was preceded by no lingering disease. Neither did it occur in the tranquil chamber where the silence was unbroken—except by the gentle prayer—or by the half suppressed sigh—or the convulsed throbs of beloved relatives;—nor where their eyes could be closed and their bodies be dressed for sepulture with the tears of love;—nor where their obsequies could be observed by the train who knew their worth and loved them. No!—Not in these circumstances, did the king of terrors approach them. It was a frail bark—whereon he met them,—and it was night! Not night, as it appears when darkness throws over all its star-studded canopy, and bids the restless heart sleep quietly and the placid wave move on softly and still; not night, as it appears, when

'the slumbering *earth* heaves not a breath;'

but it was a night of war amongst the winds, and of rage amongst the waves, and of terror amongst the victims of the ocean's storm, when death met our friends!—And were they affrighted at his appearing; though there were these terrors round about him? No! Blessed be God, they were not! They were calm, collected, composed, happy—yea, triumphant in this most appalling scene—believing they were nearing the *sure* Haven, where was their *Father's House* and their *Savior's fullest love!*

TRACT DISTRIBUTION IN N. Y. CITY.

We learn that about 1000 persons are regularly employed in distributing Tracts, and visiting for religious purposes, in the City of New York.

The results accomplished during the year 1837 are as follows: 3,933 *children have been gathered into Sabbath schools*: 3 623 *persons persuaded to attend public worship*: 2,069 *signatures to the Temperance pledge obtained*: and 333 *communicants been added to the churches.*

Whatever prejudices may exist in the minds of any against Tract distribution, as it has been occasionally conducted—all who feel a real interest in the cause of Christianity and human renovation, will not hesitate to acknowledge, that those who have devoted themselves with such earnestness, perseverance, and distinguished success to the great and noble work of *seeking and saving the lost*—of going out into the highways and lanes of the city and compelling the poor, and the ignorant and the debased, to come in to the Gospel feast, are deserving of high commendation.

And they will have their reward. Indeed a rich and pure satisfaction is already theirs—and their reflections at the close of the year, when they sit down in the closet to make out their account of their stewardship, will be such as the first of the disciples might envy. And this too, whether the majority of their converts be sincere, and shall abide the day of trial, or not—because the motives of the laborers have been good; their seed has been sown to the spirit; they have denied themselves and sacrificed much; and they have loved the praise of God more than the praise of men.

If every Christian, would save but his single man, in the course of one year—and certainly this would be no herculean task to accomplish, while the spirit of Omnipotence is interested and co-working—it would be but a little while, before He, whose right it is to reign, would reign—and our land would be Immanuel's from the river to the sea.

An auxiliary to the American Unitarian Association has been formed in Chelsea, of which Rev. Mr Alger is agent.

FOR THE REGISTER AND OBSERVER.

VENITE EXULTEMUS

His rest shall be glorious.—Isa. xi. 10

And the angel said unto them, Fear not, for behold I bring unto you good tidings of great joy which shall be to all people; for unto you is born a Savior.—And there was a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace.—Luke ii. 10, 11, 13, 14.

Come unto me all ye that labor, and are heavy laden, and I will give you rest.—Matt. xi. 23.

The noon of night darkens,—wide over the earth
Deep stillness prevails, hush'd to silence is mirth;
What flash lights yon azure, what melody swells
Through the ambient air?—Of glad tidings it tells!

Good news of glad tidings!—to Gentiles is given
To share with God's chosen the kingdom of heaven;
Send back through yon concave loud anthems of joy,—
Death,—monarch of terrors,—no more shall destroy.

Peace, peece to the nations—for all there is peace;
For the sin-fettered slave, comes the year of release;
No more on the willows your harp shall be hung,
But to Zion's glad songs be its harmony strung.

Break forth into joy all ye ransomed of earth!
In his might strong to save, a Redeemer has birth;
A blest refuge is found where the sinner may flee;
And he shall our succor, our Rephidim* be.

For him have kings waited—and prophets aspired,
Till the flame of life's lamp had burnt dim and expired;
For him in strong suppliance the matron had prayed,
And the aged and young for his advent had stayed.

Now the Gospel's bright trumpet with silvery sound,
Shall proclaim his high triumph the wide world around;
Behold on the mountains, the enslaved to release,
His glad messengers hasten with tidings of peace.

'His rest shall be glorious'! Who shall advance
To share in those joys which the spirit entrance?
'His banner wide waves o'er a guilt-stricken world';
Sin swift from his pinnacle downward is hurled.

All-hail to Messiah, great Lord of mankind,
His kingdom is justice,—his sway unconfined;
His sceptre is righteousness, love is his law,
His reign shall endure, and his truth man shall draw.

Thou day-spring of gladness—in darkness our light,
Oh dawn on our souls, break the shadows of night,
Our Counsellor, Guardian, our Guide and our Friend,
Our Staff and our Stay till our pilgrimage end.

Oh take me, oh take me to dwell in thy rest,
In thy mansions of glory where spirits are blest,
Where adoringly prostrate e'en angels may fall,
While archangels and seraphs attend on thy call.

To thy brightness kings hasten, and princes to thee
Who ne'er trembled the spirit, bend lowly the knee;
Thou, their City of Refuge when dangers surround,
Their Rock and their Fastness when troubles abound.

From the wells of salvation with gladness we draw,
Released from the bondage of sin and the law;
Be our winding ways straight, and our rough places plain,
And the armor of Truth our high trophy of Fame.

Be our spirits a Temple with God only shared,
And our souls for the coming of Jesus prepared;
The Lord be our leader;—no longer delay,—
Press onward, be faithful, while yet it is day.

Thou Father benignant, what thanks and what praise
Shall we render to Thee who hast blest all our ways;
All our lives to thy service devoted shall be,
And *hearts* the true *Holocaust* offered to Thee!

December, 1837. X.

* Exodus xvii. 1.—xix. 2.

Weeks, Jordan & Co. have received the Foreign Quarterly Review, No. 39—For October 1837. This No. commences a new volume.

The Secretary of the Evangelical Missionary Society acknowledges the receipt of the following donations.

$58 from Ladies of Dr Bancroft's society in Worcester.

$50 from Ladies of Rev. Mr Peabody's society in Portsmouth N. H.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MR. EDMUND WRIGHT.

Died on the 10th inst., in this city, Mr Edmund Wright, aged 74. The grave, as it seems to the writer, should not be permitted to close over so remarkable a man as Mr Wright, without a passing tribute to his great worth. Born in the year 1763, in the Plymouth Colony, in the midst of the descendants of the Pilgrims he seems to have been imbued in early life with most of their excellent principles, from which he never swerved under any change of circumstances. The same energy of character,—the same unbending integrity,—the same adherence to truth,—the same love of liberty,—the same reverence for the Sabbath, and all sacred institutions, without any of their bigotry, was retained by him, through all the periods of life, from a youth of poverty to a wealthy old age. His early years were spent on the farm, excepting a short period in the service of his country; his middle life in the more active pursuits of business; his later years as General Inspector in one of the departments of inspection, for the State; but in all of these, such was his inflexible love of right; such his scrupulous regard to duty and truth, that probably no one could say, that he was ever wronged by him in the slightest degree, or to the smallest amount. In fact, his whole course of business was a standing rebuke to those who would make haste to be rich. In theory and practise he taught and exemplified, that moderate and honest gains, were the surest means of attaining competency and wealth.

To these striking traits of character, were joined those of amiable and benevolent feelings and purposes. He loved home and his kindred; and was deeply interested in the support of that religious truth which he had early and steadily espoused. And it was among these, that were silently dispensed the cheering light of his countenance, and the more cheering bounty of his hand. He loved even to his latest days, the cause of improvement. Unlike many of the aged, he was not afraid of innovations. He hailed every new and promising design or invention, and was always ready to adopt, or aid in its success. He was temperate and prudent in all things;—regular and industrious in his habits: and a striking instance of firmness in all the scenes of life, whether prosperous or adverse. The result was, that until his final sickness he enjoyed uninterrupted health, and his last years were among his best and happiest. Surrounded by his family and friends; contented with the world and his lot; tasting of the blessing with which a kind Providence had filled his cup with moderation and thankfulness, his closing days, if not to be envied, were certainly to be desired by all. In his religious opinions, he lived and died a professor of the most cheering views of the divine character and of the final destiny of man; but he was sufficiently catholic in his feelings to leave to all others the unmolested enjoyment of their conscientious belief. To make this sketch of his character perfect, it is but just to add that his philantropic and charitable feelings were not so enlarged or active perhaps as his means warranted and seemed to demand; and that he was subject to some strong prejudices. But these were apparently mingled with his character to teach us how exceedingly difficult, if not unattainable it is to be perfect in this world. Severe suffering for some months, prepared him for his approaching end; but as he had lived, so he died, calm and resigned to the last. He died the death of the righteous, and we have only to pray, that in all save his suffering, our latter end may be like his! F.

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rom the Salem Gazette.

MRS JANE APPLETON PHILLIPS.

Died in this city, on Tuesday last, Mrs Jane Appleton Philips, consort of the Hon. Stephen C. Phillips, aged 35.

In announcing the death of this amiable and excellent woman, we cannot deny ourselves the privilege of attempting to sketch, for the public eye and heart, the distinguishing traits of her character, as they now stand forth, fresh and beautiful, in our memory. When a person eminent for any thing which deserves to be loved and imitated leaves the world, it is good for survivors that the history of his character be faithfully written. If it is a distinction to be thus commemorated,—as it certainly ought to be,—few have earned it so well as the lamented subject of this notice. What a vivid and lasting impression of herself has she left in the hearts of her friends! Not broken, fragmentary, uneven,—like that of individuals having no decided character—but a symmetrical whole, distinct in every trace, a perfect unity. Like her countenance, her character was so strongly marked that any number of persons knowing her intimately would agree exactly in the delineation of it.

Mrs Phillips was the eldest daughter of the late Willard Peele, Esq. and inherited from her father an inquisitive and philosophical turn of mind, such as falls to the lot of few of either sex. Her education was sound and thorough, rather than highly ornamental, well suited to the sphere of life and duty which she was ordained to fill. Married at the age of twenty, her whole subsequent career was one steady fulfilment of the high promises of her youth, and every day added a new augury of increasing usefulness and a more extended moral influence.

The root of every thing beautiful and excellent in her character was a quick and strong sense of duty,—a remarkable conscientiousness,—so delicate, so sensitive, that the possibility of doing wrong, in speech or action,—though in a matter so trivial that most persons would regard it as scarcely worthy of a thought,—would cause it to tremble, till its office was discharged and the question settled. To this source may be traced that love for truth of character,—simplicity, honesty, plain-dealing, freedom from pretence,—which marked her earliest years and which followed her to the day of her death. If she detested any thing it was duplicity. So perfectly artless was she herself that she hardly knew how to understand others when they indulged in harmless pleasantries purposely varying from the letter of truth. When she spoke she always meant precisely what she said, and she had no skill to interpret their meaning whose practice was different.

To the same origin, an ever active sense of duty, is to be ascribed the strict self discipline which it was obvious to all she had attained. She aimed to have every part of her nature occupy its proper place, act in its proper order, and fulfil its evident design. And in this she entirely succeeded. If she had strong feelings, they were so completely under control that no one knew it but herself. Conscience was the centre of the solar system constituted by her being, round which all its other orbs revolved with the precision and harmony of heavenly bodies. Hence an uncommon equanimity, or rather, equalness, in her habitual appearance.—This leading trait of her character appeared in every concern and relation of life. Right was uppermost. Every thing that concerned her seemed to resolve itself, with the uniformity of a natural law, into a question of duty. In conversation,—'I do not feel as if it would be quite right: I should be afraid I was doing wrong, if I did it,'—were forms of expression so frequently used by her that her friends will remember them as in a striking sense, her own.

We saw the influence of this principle also in the formation of her opinions. She esteemed it a solemn duty to judge for herself on all subjects of importance. Opinions, therefore, were never hastily adopted by her, and never accepted from others, even those she most respected and loved, as a substitue for personal examination and reflection. While she willingly reviewed the steps to her own conclusions she always required sound reasons for changing them. This disposition was particularly manifest in regard to religion. Here she called no man master; for one was her Master even Christ.

Not less visible was the effect of this principle in the manner of her encountering circumstances which required extraordinary exertion, crises which to others would have seemed very trying. It gave her firmness, a quiet energy, a determined perseverance, which silently removed obstacles, which patiently surmounted difficulties, which steadily pursued its end as if there were no alternative but to reach it.—And these masculine qualities were so united with modest diffidence, with retiring delicacy, with an almost childlike simplicity of manners, as to give them altogether the charm of feminine dignity and force.

But no where more obviously than in the domestic relations was the power of this ruling principle perceived. As a wife, it would be impossible even for him who knew her best to tell with what perfect propriety, fidelity, and affection, she acted her part; with what careful assiduity she consulted the convenience and ministered to the wishes of her husband before they were expressed or even formed; how readily she postponed and forgot her own arrangements when the forwarding of them would add the weight of a feather to the burden of his multifarious cares; how cheerfully she took upon herself the many responsible duties superinduced by his public life; with what simplicity of wisdom her counsel was given, not less in matters of grave importance than in those of smallest moment; with what kindness and hospitality she entertained friends and strangers, and how entirely she forgot herself in their gratification.—As a mother, none could be more affectionate, none more faithful. She had very high and comprehensive views of her duty in this relation. With her the first question was, 'What will be the moral influence of this and that course upon my children?' How will their character be affected by the measure proposed?' Good principles, were the great treasures with which she wished to endow them. They must be trained to hate falsehood and dissimulation; to reflect; to reason with themselves; to be discriminating in things pertaining to truth and goodness. Her duty was, and it was also her pleasure, to be with them, to attend to them, to advise them, to encourage them in their studies, to participate in their amusements, and to aid, in every way, the right unfolding of their nature. 'Her prudence,' as was said by Jeremy Taylor, on the death of an eminent lady, 'her prudence in the managing her children was so singular and so rare, that whenever you mean to bless this family, and pray a hearty and profitable prayer for it, beg of God, that the children may have those excellent things which she designed them and provided for them in her heart and wishes, that they may live by her purposes, and may grow thither, whither she would fain have brought them.'

The great principle in her character which has been so often referred to gave peculiar value to her friendship. She was a friend who could be trusted in all things. One might feel sure that the most unlimited confidence would be safely reposed in her. There was no need of saying concerning a secret, 'This I tell you confidentially, do not speak of it;' for all knew that they could quite as securely trust to her discretion and kindness as to the keeper of their own lips,

In the religion of this excellent woman there was a rare and beautiful union of head and heart, of thought and feeling, of philosophy and faith. It was serious and cheerful, devout and rational, comprehensive and luminous. She had an ideal of moral purity so high, so lovely, so divine, that few could comprehend and none fitly describe it; yet they whose eyes were permitted to peruse the unsullied page of her life must agree, that in her own character it was realized with rare felicity. Her heart was an unspotted mirror. No unclean spirit dared to look into it or breathe upon it; and through this she enjoyed the blessing of seeing God. In her conceptions of God there were mingled no terrors. His sterner attributes disappeared in the Perfect Love which, with the eye of a pure heart, she saw seated on the throne of his glory. Every thing seemed to suggest to her mind an argument for the Divine Goodness. She appeared to be incapable of contemplating the Supreme Being except as a Benevolent Creator and Father. When she prayed, it was not with a feeling of reverence and awe, if these imply any degree of fear, but with the delightful sense of being in a Presence of infinite purity, truth, and love, with whom her soul might freely commune, as a child with its parent, and be refreshed, illuminated and strengthened.

It was given her to apprehend with peculiar clearness the character of Christ; she made it a study; she loved it; she was grateful for the privilege of having such a Model; she yielded him entire confidence as a divine Teacher and Guide; she derived from him a hope full of immortality. The future world was contemplated by her with a degree of satisfaction and interest which nothing but the highest Christian faith can produce. Death was in her view, but the entrance, the gate-way—not dark but lighted by rays from the sun of righteousness—to those mansions of God which had been opened unto all who by patient continuance in well-doing seek for glory, honor, and immortality. It was but an incident in life, or, at most, one of the eras in the history of the soul. She therefore did not dread it; it was not terrible to her—Character, a truly Christian character, she felt to be the great and sure preparation for heaven; and to form it she endeavored and prayed always. With what success, let the universal respect in which she was held by the discriminating and good while she was yet living, and their spontaneous and unqualified eulogy now that she is no more seen, attest! Death, though she had no warning of its approach, found her in the highest sense, ready; her heart was fixed, trusting in the Lord; the wedding garment was on; the lamp was burning, for she had trimmed it. Not thinking her night was so near, but that it might shine also in the day-time, in the temple, and before the altar of incense;' the Bridegroom came, and she ascended into his joys. 'Blessed are the dead, who die in the Lord!'

CONGRESS.

In the Senate on Monday, the 18th, a discussion of some interest arose on the question of referring a petition for the abolition of Slavery in the District of Columbia. Mr Wall having moved that a petition against the annexation of Texas be laid on the table, Mr Preston wished the motion withdrawn, and said—

'It was not the first time this one sided question had been brought up here, and to prevent all further uneasiness on the minds of the petitioners, he would now give notice that at an early day he should move an inquiry into the expediency of the admission of Texas into the Union. That he regretted exceedingly, but he felt that the Senate had been driven into this course by the importunity of petitioners on the subject.

Mr Wall explained, that whatever might be his personal feelings on the subject, he felt it a duty to his constituents to present the petition, and thought the least he could do in performance of that duty, was to urge the acceptance of the petition by the Senate, and in pursuance of this duty must present a petition of 115 ladies of Gloucester, N. J., praying the abolition of slavery in the District of Columbia.

Mr Grundy moved to lay it on the table; but withdrew the motion at the request of Mr Clay, who wished to make a few remarks.

Mr Clay then said, it was very manifest that the feeling on the subject of abolition in the District of Columbia, is extending in the public mind, and daily exciting more and more attention. His own opinion, he declared, was well known and unchanged—that Congress ought not to grant the prayer of these petitioners.

He wished now to inquire of Mr Wall, and other Senators from the States whence these petitions come, whether it is or is not on the increase? and whether the feeling was confined to abolition in the District of Columbia? or whether the feeling did not extend to other objects? Have not many been drawn into it by the idea that the right of petition has been assailed?—And that they ought to assert at all hazards, this great constitutional right?

Mr Clay thought it became the high duty of the Senate to consider whether it would not be better to send the petitions to the committee on the District of Columbia, and obtain from them a report such as that committee are able to give.

Such a course, Mr Clay thought, was well calculated to influence the public mind, and produce that tranquility, harmony and good feeling throughout the country which are so much to be desired.

Mr Wall replied, that the feeling in his state was strongly excited by the idea that the right of petition had been assailed by the course adopted in the last session, with respect to these memorials. He gave it as his opinion, that if these petitions had been received and referred to the Committee of the District of Columbia, and there been reported upon, it would have repressed the spirit in New Jersey and other states.

Mr Calhoun spoke with contempt of the idea of arguing this question with the abolitionists, by means of a report from a committee. These petitions, he declared, originate in a wild fanaticism which utterly disregards all law and constitution.

The question must be met *in limine*; and he thought a joint resolution of both houses ought to be adopted, prohibiting the introduction of such petitions, except when they proceeded from the citizens of this district.

The debate then took a general character. Mr Swift, and Mr Prentiss, of Vermont, bore testimony that the feelings in favor of abolition was on the increase among their constituents, and that it had been excited by the course of Southern gentlemen in regard to the petitions that had been sent here.

Mr Roane, of Virginia, a member of the committee on the District of Columbia, expressed his determination to go into no discussion respecting that subject, in the committee or elsewhere. He hoped the petitions would be laid on the table.

Mr Niles spoke in favor of referring them to a committee and obtaining a report.

Mr Strange, of N. C., opposed the reference. He said he thought gentlemen were in error as to the cause of the increase of public feeling on the question, and contended for the right of the Senate to reject the petitions *in limine*.

Mr Davis, of Massachusetts, replied, confirming the testimony of Messrs. Wall, Prentiss, and Swift, as to the increase of the abolitionists, and its cause. If you wish to make abolitionists, he said, just go on and pursue the course you have adopted.

At half past 4, a motion to lay the question of reception on the table was decided in the affirmative, by a vote of yeas 25—nays 21.

In the House at the request of Mr Briggs of Massachusetts, he was excused from acting on the committee of Ways and Means.

The session to-day, was principally devoted to the reception and reference of memorials and resolutions of inquiry.

Among the memorials was one of a Peace Society presented by Mr Adams of Massachusetts, praying that an offer made by the Government of Mexico to that of this country to compromise all the matters of dispute between the two countries, or to submit them to the mediation of some friendly Power, might be favorably considered; and moved its reference to a select committee, with instructions to read, consider, and report thereon.

In the Senate, on Tuesday, Dec. 18th, a number of private petitions were presented and referred.

Texas, Slavery, the Slave-Trade, &c. Mr Swift of Vermont, presented a report and resolutions, adopted by the Legislature of that State, protesting against the annexation of Texas to the Union, and against the admission of any State, whose Constitution tolerates the existence of domestic slavery—affirming the power of Congress to abolish slavery and the slave-trade in the District of Columbia, and on the territories of the United States; and also to prohibit the slave-trade between the several States; and requesting the representatives, and instructing the senators from Vermont, to use their efforts to carry the report and resolutions into effect.

Mr King of Alabama, objected to the reception. Mr Calhoun moved to lay that motion on the table, and a debate of some length, and of a very desultory character arose, in the course of which,

Mr Clay suggested to Mr Swift that it would be better to withdraw the paper for the present. Mr Swift acceded to the request; and withdrew the paper, with a declaration that he would again present it on Tuesday next.

Tuesday, Dec 18th, in the House of Representatives, Mr Everett of Vermont, was excused from acting on the Committee of Ways and Means.

On motion of Mr Haynes of Georgia, the House, resolved itself into committee of the whole, (Mr John Quincy Adams in the chair,) and the unfinished business of Friday, being the motion to refer so much of the President's message as relates to the finances of the country to the committee of ways and means, and the remainder of the day was occupied in discussions on this subject.

In the Senate, on Wednesday, the session was chiefly occupied in the consideration of private bills.

INTELLIGENCE.

A Wise and Humane Law.—It was well for Congress to have assembled, even should they do nothing else this winter, than merely to pass the law for the relief of vessels on our coast, referred to in the following paragraph from the Globe. For this wise and humane law we should remember that we are principally indebted to senator Davis of this State.

We understand that the Secretary of the Treasury has issued, to the collectors having the superintendence of the revenue cutters between Norfolk and Eastport, the usual instructions, for the commanders of those vessels to afford relief to vessels on the coast, that may require assistance during the approaching inclement season. We have obtained a copy of those instructions, which we annex.

In addition to those, we understand that the large revenue cutter Washington, lately built at Baltimore, H. D. Hunter, commander, has, in addition to her other appropriate duties, been ordered to cruise on the coast, between Long Island and the Capes of Virginia, during the entire winter, to render assistance to vessels in distress. She will carry a large supply of provisions, and a number of extra hands, to be put on board of vessels requiring aid.

Treasury Department, December 14, 1837.

Sir,—I have to request that the revenue cutter under your superintendence may be provided with such supplies, and such additional force, as, in your opinion, may be necessary for the relief of vessels in distress on the coast, in the approaching inclement season, and that she be kept cruising outside the harbor until the middle of February next, when the weather will permit.

All supplies furnished will be charged at cost price, and bills for the amount taken on the owners or consignees, and placed in your hands for collection.

I am, very respectfully,
Your obedient servant,
LEVI WOODBURY,
Secretary of the Treasury.

Patent Safety Fuse.—We have a specimen of the patent safety fuse manufactured by Bacon, Bickford, Eales & Co. at East Granby, Hartford county, Ct.—The design of the invention is to prevent the many fatal accidents caused by premature explosions in blasting—resulting principally from the use of metallic priming needles; as well as to save time and labor in the firing of the charge, and to add to the force of the explosion. All these objects we do not doubt are effected by this contrivance, which can be used under water as well as in dry places. The cost is but a cent a foot.—*Albany Argus.*

Texas and Mexico.—By New Orleans papers we learn that the Government of Texas has resolved to issue letters of marque and reprisal against the commerce and Government of Mexico.

WARREN SREET CHAPEL.

The ninth Lecture will be delivered on Tuesday evening at 7 o'clock by Rev. John L. Dwight.

Subject—Music a Branch of Popular Education.

Tickets may be had at the door.

SUNDAY EVENING LECTURE.—By O. A. Brownson.

At the Hall of the Society for Christian Union and Progress, No 31 Tremont Street. (Opposite the Savings Bank.) Services to commence at 7 o'clock.

Subject for to-morrow Evening—The Atonement.

Seats free.

CONVENTION OF MINISTERS.

The Committee appointed by the Convention of Ministers in Worcester County on the subject of Slavery, to prepare business to present at an adjourned meeting of that body, and also to appoint the time of that meeting.—having attended to that duty,—appoint Tuesday Jan. 16, 1838, at 10 o'clock A. M.; and do cordially invite *all* Ministers in the County, to attend this meeting at Brinly Hall in Worcester, *punctually* at the above named time. The early hour of 10 o'clock, is appointed with the expectation that the Convention will sit but one day.

D. Peabody, G. P. Grosvenor, J. Boardman, Joseph Allen, J. D. Farnsworth, Thomas W. Tucker, George Waters, Samuel May, Levi Packard, S. G. Buckingham—*Committee.*

Worcester, Dec. 26th, 1837.

RELIGIOUS BOOKS.

THE following religious books are particularly recommended as presents for the coming year.

Memoir of Rev. Bernard Whitman, with a portrait.

The true Believer's Defence against charges preferred by Trinitarians, for not believing in the Divinity of Jesus Christ, the Trinity &c. by Chas. Morgridge, minister of the 1st Christian church in New Bedford.

Sephora, a Hebrew Tale.

The Christian Keepsake, an annual for 1838.

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Love Token, new supply. Also, Sam Slick, Gentleman Jack, Pretensions, Old Commodore, Ernest Maltravers, &c. &c. this day received.

JOANNA OF NAPLES.—This day published, Joanna of Naples, by the author of Miriam. For sale by WEEKS, JORDAN & CO.

d 30

THE BOSTON QUARTERLY REVIEW. No. 1. January 1838.

The subscriber will publish on the first day of January 1838—'The Boston Quarterly Review.' No. 1, for January 1838. This work is devoted to Religion, Politics, Philosophy, and general literature, and is open to the free discussion of all topics of general permanent interest, &c.

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